



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

L'État présent et de l'avenir de l'Islam. Par E. Montet. Index. 157 pp. Paul Geuthner, Paris, 1911. 10 x 6½.

Each of these six brilliant and sympathetic lectures is a sketch, yet each seizes upon some one unit in the sketch for development into portrait detail and portrait accuracy. The topic is one of great moment to France, which stands between Great Britain and the Netherlands in the second rank among the great Moslem powers of Christendom. It is trite, merely statistical and census reading, to note that King George might challenge the right of the Sultan to the position of Commander of the Faithful.

When the student shakes off the dominance of columns of mere figures it will appear convincingly that France stands first in the order of Moslem powers. Great Britain has to deal in India with a large mass of Mohammedans as a political factor, racial and economic problems loosely associated by the recital of a creed almost as brief and all-comprehensive as the Schma Yisroel of the senior branch of the Semitic monotheism. Not at all on religious grounds are the Indian followers of the Prophet a disturbing factor. Faith with them is in coma. Still less in the East Indies do the Dutch have to hold in check a proselytizing movement, Islam has spent its bolt in the island chain from Atjeh to the Philippine Moros. The sternest and most repressive ordinance which Batavia has found it necessary to fulminate is a mere rider to the poor law to the effect that the holy man who has made the Hadj and has come back from Mecca must work for his living just as before.

But the Islam of France, in its great African domain, is yet a living faith, though strangely in parts distorted. It is alive with the zeal of religious conquest. It seeks to carry the Crescent into the wilds quite as hotly as when the Saracens from Barbary swept Europe to their fatal encounter with the hammer of Charles Martel, and that we must not forget was on the French face of the Pyrenees. We recall Tippu Tib living in rude profusion in Zanzibar. The world united in denouncing him, a most agreeable person to meet, as the scourge of Africa. He would be the last to deny that he ravaged the forests of the Congo in his slave raids. Yet we must not forget that in some manner mysterious to our comprehension, Tippu Tib was a missionary of the faith in which he believed. At the limit of to-day's incursion upon the pagans of the forest there would be found slaves yoked in pairs, villages aflame, the horror of cruel war; yet where yesterday's raid had done its work we should find the folk rebuilding their thatched houses about the charred posts. But a change had been made in some mysterious fashion. Five times a day the call to prayer was rising from throats which scarcely had caught the trick of the words and every face was turned to the Kaaba. We may scarcely comprehend the polemics of such theology, but it is a very vital force.

Prof. Montet has caught the spirit of this pouring out of soul. His sketches show that Islam is always to be dealt with in the Africa which France has under control. It is impracticable to go into the detail of his six chapters, each a gem of research and each instinct with sympathy, in which he sets forth the orthodoxy and the heresy of Islam, the power of the fraternities, the movement toward reform, in which we fear that he overestimates the vitality of Babism and Behaism. His attitude is well set forth in the fourth lecture: "Moral superiority is the true superiority. To understand a people, to understand and to respect its religion, is to have it half won over; this is in every instance the road which leads, by little and little and by successive stages, to comprehension, to prudent administration, to peace and to prosperity."

WILLIAM CHURCHILL.